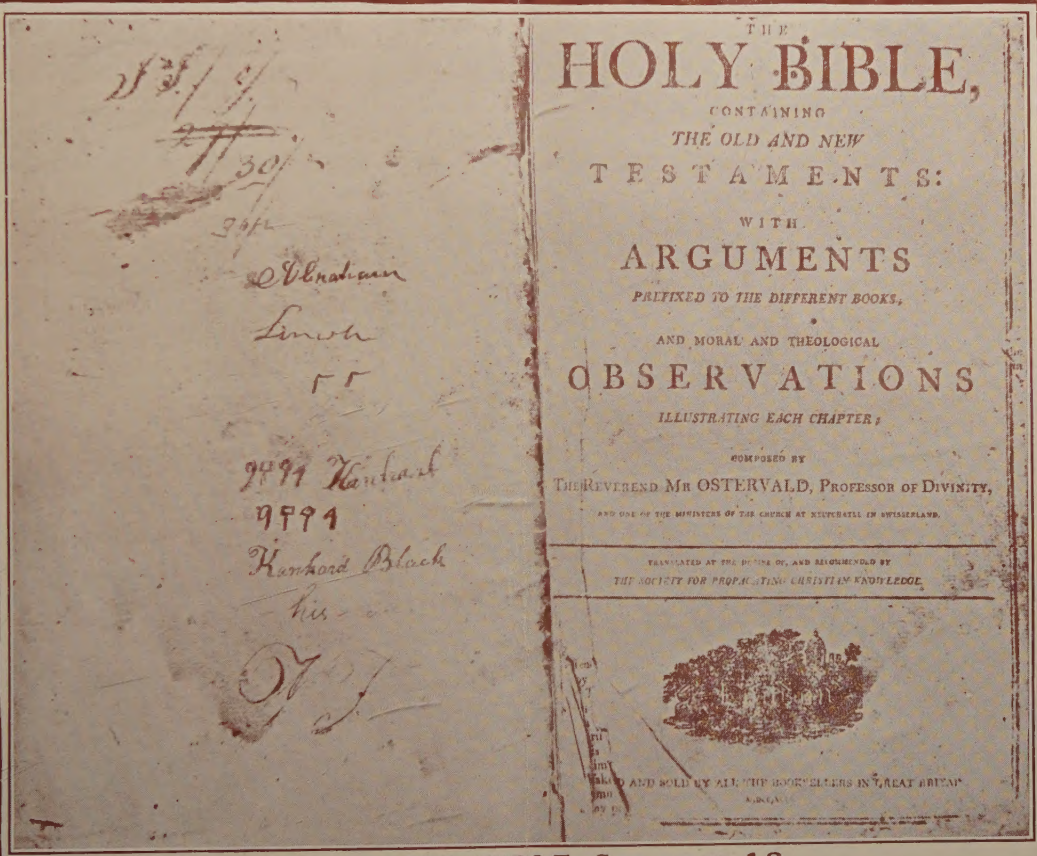


BIBLE SOCIETY RECORD



LINCOLN'S BIBLE See page 18

I am profitably engaged in reading the Bible. Take all of this book upon reason that you can and the balance by faith and you will live and die a better man. In regard to the Great Book, I have only to say that it is the best book which God has given to men.—ABRAHAM LINCOLN.

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*Appointed Acting Agent on the death of Dr. Bowen. †In charge of the Arabic-speaking portion of the field. ‡Acting Agency Secretary.

BIBLE SOCIETY RECORD

VOLUME 65

FEBRUARY, 1920

NUMBER 2

New Headquarters for the Japan Agency

Ginza, Tokyo

FOR forty-three years the headquarters of the American Bible Society has been at Yokohama. But for some years the officers and friends of the Society have felt that it ought to be located in Tokyo. The Board of Managers authorized its representative to move the headquarters there, provided suitable offices could be obtained within the appropriations; and the Acting Agent, Mr. Aurell, had been making a careful search for such a place. However, the difficulty of

remembering the desire for new headquarters for the Bible Society which had been mentioned to him, proposed his, as a suitable place; saying he would rather see the Bible Society there than any other concern in Japan. Mr. Aurell was overjoyed and did not hesitate in immediately approaching the owner through the proprietor of the café. Arrangements were happily completed.

In reporting these facts, Mr. Aurell states:

"From some points of view it is regrettable



THE BIBLE HOUSE SECTION IS UNDER THE ARROW

obtaining such accommodations in that important city has been very real and constant. But now Mr. Aurell reports what he feels to be a distinctly providential opening; and it doubtless will be similarly interpreted by the friends of the Society, when they read of the circumstances.

On the evening of the 9th of September, he received a message from the proprietor of a popular café in Tokyo, desiring to see him. The next day, in an interview, he learned that this café was to be closed; and the proprietor,

that the Bible House is no more at Yokohama, where it has been located about forty-three years. Not only residents of Yokohama, but many who occasionally go there on business, and traveling folk to the Orient who touch the port from time to time, will miss it.

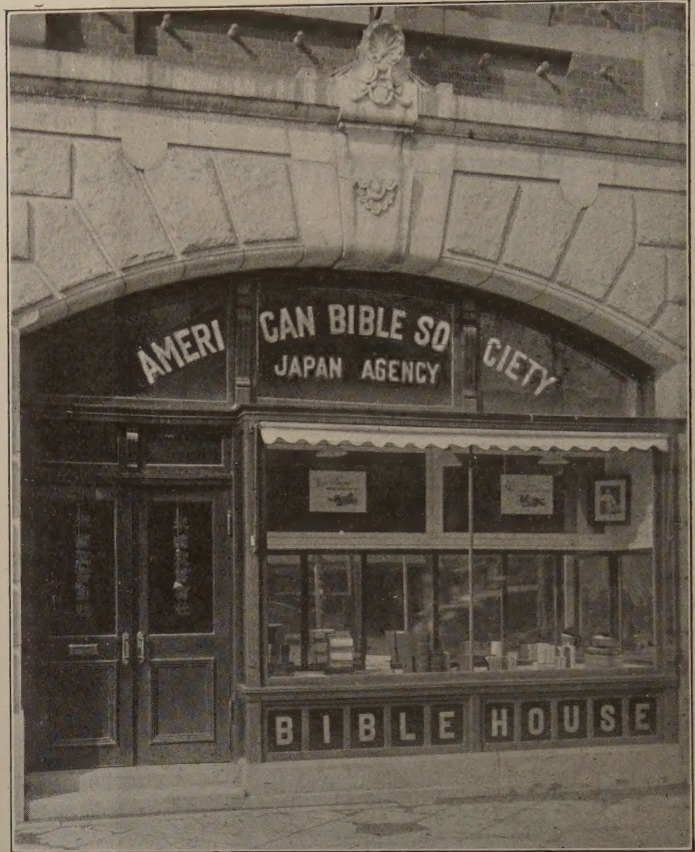
"But the chief purpose of Bible Society work in Japan, as in any other country, is to circulate Scriptures among the people of the country. The great mass of the Japanese never saw the Bible House nor ever knew of its existence in Japan, because of its, to them,

secluded, out-of-the-way situation. This move brings it to a place well known and easy of access. It puts it before the people to whom we primarily are here to administer the Word of God.

The opening of our new Bible House in Tokyo took place the 23d of October. Everybody congratulates and expresses gladness over this good move. The Japanese are so pleased with the prominence of both the building and locality we so wonderfully secured, and the Bible Society has risen in their estimation and respect as a result. Personally I have never been more satisfied with anything I have had to do with—excepting the giving of my heart and life to Jesus Christ, and secondly, my marriage—than with this achievement. I have been conscious of God's approval from the very moment I decided to take this place and move our headquarters into it. We sold more Scriptures over the counter here in three days than we did in any whole month in Yokohama."

The pictures which we present verify Mr. Aurell's statement that both the outside and inside appearances of these new offices are attractive. The *Japanese Advertiser*, the *Japan Gazette*, and the *Japanese Times*, all have called attention to the new headquarters

in their columns; and the prospect is promising for enlarged service through them.



THE BIBLE HOUSE, GINZA, TOKYO

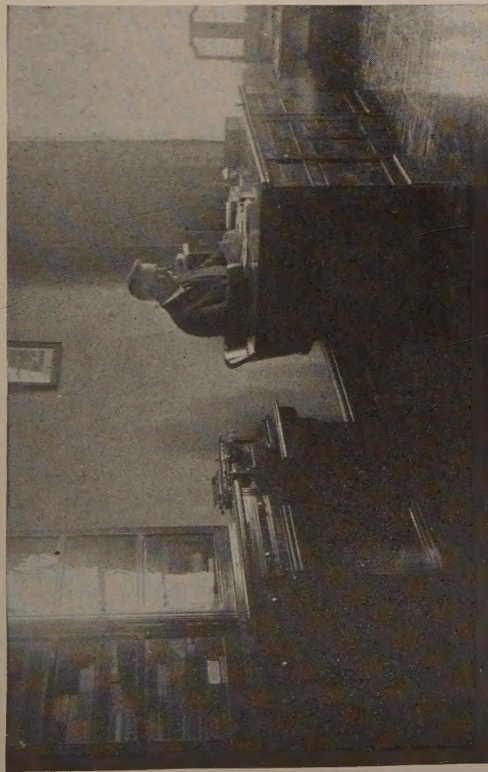
"Lincoln the Reader"*

By Talcot Williams

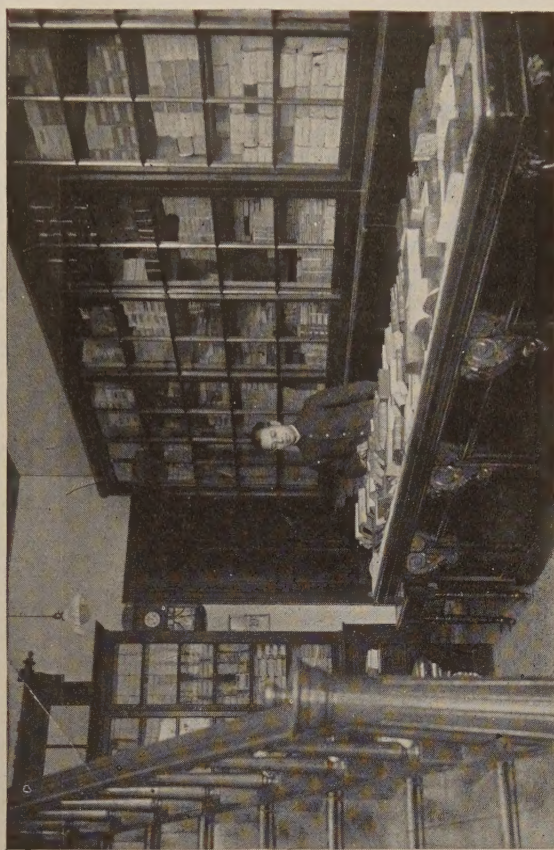
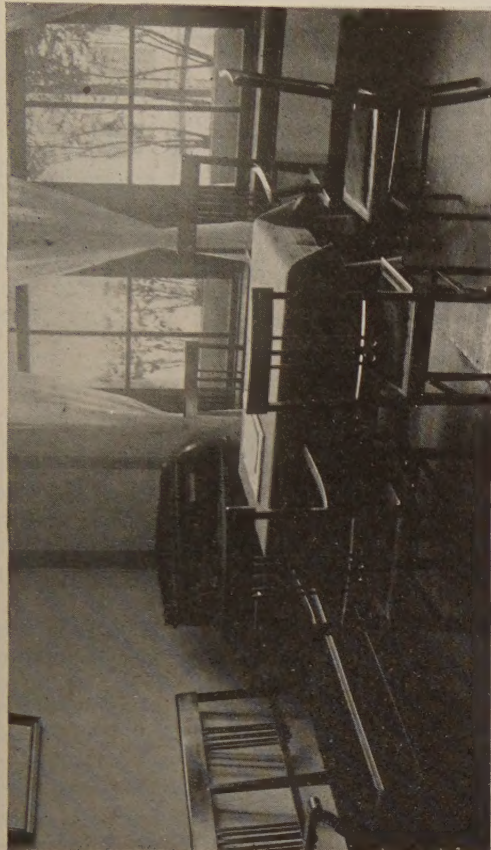
IN his reading the Bible came first. The tender, gentle, self-sacrificing woman to whom we owe Lincoln's opened mind, and he, the alphabet and reading—his stepmother, Sally Johnston—led him through its pages. Those were days when the Bible was read straight through. It was part of the domestic lore and pulpit advice of the day that if one began on New Year's, or a birthday, and read three chapters every week-day and seven on Sunday, the traveler through that land of wonder and inspiration would find himself reading Revelation XXII. on the last day of the year. For youth of evangelical training to accomplish this task was first to feel the aureole of conscious achievement in a path which led straight to the pearly gates which held him entranced at its close. You may be

reasonably certain, taking the practice and habit of the day, that Lincoln followed some such rule of reading, outstripping the allotted time by three or four months—September, I remember, found me through at the age of nine, and recognized as one who had passed one of the milestones of life. What an experience it was! Few books hold more anthropology than the Bible. If the twin English-speaking lands handle 'fluttered folk and wild' better than other lands, it is because they have learned of savage races in the Bible in every household as do no Latin lands. The pageant of the East was spread before Lincoln, whose eyes looked only on the empty fields of the pioneer. The supreme verse of the Psalms was his, the gift of simple and ordered narrative, prose unsurpassed in our annals, terrible as an army with banners, stately as the march of the skies, tender as the latter rain on new-

* Excerpt from the *American Review of Reviews*, February, 1920.



REV. KARL AURELL IN HIS OFFICE—THIRD STORY
DEPOSITORY OFFICE—SECOND STORY



THE EXECUTIVE COMMITTEE ROOM—SECOND STORY
THE SALESROOM—FIRST STORY

mown grass, greening for the rowen, speaking all the range of human woes, Rachel mourning for her children and David sounding his lament for Jonathan his friend, for the child that would return to home no more again.

"His biographers dwell much on his habit of committing long passages of the Bible, but this, too, was the outcome of the period. Two men of his day I have known who had committed a gospel or some shorter book of the New Testament or Old. Even in my day of sixty years past, it was deemed praiseworthy,

but not remarkable, to commit the Sermon on the Mount, the closing chapters of John, or notable chapters, such as Isaiah LIII., Romans VIII. or Hebrews XI., and the first 51 Psalms—the best, with later Psalms added for good measure. Re-read Lincoln's prose, with these in mind, and the fruitage is clear. How scandalously dirty my hands were in this task, a soiled copy of the Psalms at my elbow tells, with fair pages from LII. on. So the pages of Thomas Lincoln's Bible bear marks of the soilage which goes, not with reading, but committing."

...

The Festival of the Goddess of Mercy

THROUGH Dr. Hykes has come the following interesting account of the "second greatest festival in Western China." It is from the Rev. William C. Hooker, sub-Agent of the American Bible Society for Eastern Szechuan and Kweichow, who says: "In all my twenty-seven years in the country I have never seen anything like it."

American Bible Society, Chungking, China.

I have just returned from a journey to Suiling to sell books at the great idol festival there. I was accompanied by my wife and two boys. We were advised by the Chinese officials, before starting, to delay our journey, as the road was obstructed by robbers. It was impossible to delay, but we chose the quietest road out of three possible ones, and got through our five-days' journey by horse and sedan chair without mishap.

This Suiling festival is the second greatest in West China. In all my twenty-seven years in the country I have never seen anything like it. It is held to celebrate the birthday of the Goddess of Mercy, who is said to be the daughter of Chwang Wang, a western Chinese king about 670 B.C. She was so moved by the sufferings of mankind that she left her father's palace and devoted herself to the alleviation of their lot. Her birthplace is believed to be Suiling, and her birthday is celebrated on the nineteenth of the Chinese second month. The whole legend is disbelieved by scholars, who say the Goddess of Mercy is a variation of Amita Buddha, but there is no question about its belief locally. The festival reaches its climax on the supposed birthday, but continues in a lesser degree for two months longer.

The estimate of the number of pilgrims who visit Suiling at this time varies greatly, but 250,000 would be conservative. There are three temples which they all visit—one in

Suiling city, another about a mile outside the walls, and a third about three miles away in another direction. The second of these is the most sacred, as in it is shown the actual birthplace of the goddess.

Some of the pilgrims come from long distances; six or eight days' journey is common. We heard of some from Kweichow Province. The people from one city or from one country district join to form a pilgrim band. They travel almost entirely on foot, or by boat, and by far the greater majority seem to be country people. They bring their equipment in boxes and form a procession just outside the city.

The processions vary. If they start from a large and wealthy place they are very elaborate; if from a poor country district, simple. All are headed by banners, telling in large characters the place from which these particular pilgrims come, and other particulars. Following this are other banners, which may vary in number from three to fifty, and in material from poor cotton cloth to embroidered satin. All have a band consisting of drums, cymbals, gongs, horns, and fifes; an elaborate procession may have three or four of these bands at intervals in its length. Many have a dragon with a long cloth body carried by several men, and framework head and tail covered with paper; most, also, have a little gilded pagoda containing a small image of the goddess and other idols. This is very sacred and is guarded by men with rods from an inadvertent touch.

Each pilgrim band brings a stand of great candles to burn before the goddess. These vary in number anywhere between three and thirty, and they may be three feet long and six inches in diameter. One bearer to whom we spoke told us each candle contained two catties of tallow. They are subscribed by a whole district.

Behind all these come the pilgrims; they

average three men to one woman, the men walking first, the women last. Each carries sticks of lighted incense and small candles, and some bring other pathetic little offerings to the goddess, carrying them on a small round tray. Among others we noticed tea, rice, candies, cakes, oranges, flowers in a tiny vase, beads and money. Only one of these would be offered by any one pilgrim.

When they reach the temple they walk around the courts in procession, and the dragon bearers engage in a peculiar kind of march, or dance, called the "Dragon Play." Then they all go to the open court in front of the image of the goddess and offer their worship. The great candles blaze before the shrine in front of the kneeling group, then come the little trays of offerings, placed on the ground, and then the pilgrims in semi-circular rows, the men in front, the women behind. They crouch with knees and elbows on the ground, each holding lighted incense sticks and small candles. A pilgrim in the front row rapidly reads the names and requests of the supplicants; another beside him throws the divination cones, which give a favorable or unfavorable answer.

For what do they pray? First and foremost for healing, for themselves or for others; for sons, and for help in temporal trouble; and some doubtless are groping for a way to come nearer God—for an answer to the eternal question, "Whence came I, and whither am I going?"

The same scene is repeated in each of the three temples in turn. During the great days of the festival one seems never to be out of the sound of gongs and trumpets, never away from the smell of incense. The city streets and country roads are continually crowded with processions.

They are such attractive people, with such open, bronzed, country faces, so absorbed,

and yet so ready to flash into a responsive smile. They are sturdy and independent, usually clad in dark-blue homespun cotton cloth. The women are the most devoted of all. They are almost all past middle life, with a whole history of cares and sorrows written on their patient faces.

Such a festival presents an unexcelled opportunity for bookselling, and we took advantage of it. Mr. Lawrence, of the Methodist Episcopal Mission, and myself sold and preached daily; also two colporteurs who went from here and ten native preachers gathered from the surrounding stations. The boys' school was closed during the great days of the feast and more than twenty of the students helped in the distribution of books.

The English Friends' Mission, on the other side of the city, were also carrying on a special effort.

We can never fully know the results of what has been done, but we do know that many from remote places have heard the Good News for the first time, and that very many books containing the message have gone into country homes; we also know that the class reached at such a season are the most devout and searching of any in China. May God bless and further what has been done!

We returned by boat, though we had been told the river was worse than the road. We saw several bands of what might be either robbers or soldiers (they all look alike), and heard of outrages that had been committed by them on the Chinese in the districts through which we were passing. Once we were called in to the bank and questioned; and once a group pointed their guns at us; but we reached home safely, and felt that the effort, and whatever risk it involved, were more than repaid.

WILLIAM C. HOOKER.

...

The Advisory Committee

THE Advisory Committee, mentioned in connection with the budget in the January Bible Society RECORD, is one of the most important developments in the recent history of the American Bible Society.

When the Society was organized in 1816, its organizers were men who came from many different communions. Naturally its first governing board was similarly constituted, those appointed being from the various communions interested in the great work of supplying the Scriptures to the world.

This policy has been intentionally and sys-

tematically maintained throughout the century of the Society's life. It has not been practicable, nor for obvious reasons desirable, to have any constitutional provision for a governing body appointed by various denominational bodies, since this would tend to limit participation to such denominations while the purpose of the Society, and the clientele, have been associated with the widest service of the Protestant churches.

However, both the desire of the Board of Managers and the spirit of the times called for some more definite relation between the Society

and the communions which increasingly are recognizing and using the Bible Society as their almoner for the supply of the Word to the world. So the second century of the Society has begun happily with a definite provision by action of its Board of Managers, in the following terms, for an Advisory Committee:

Resolved, That all Evangelical Christian Bodies in the United States, whose general representative bodies endorse the work of the American Bible Society and request or require their churches to contribute to the work of the Society, be invited to appoint a representative to co-operate with the Board of Managers in the task of interesting the churches which they represent, in the work of the Society, and in advising the Board as to its purposes and plans; such representatives to be invited to the Annual Meeting of the Society, and to be called together at the expense of the Society to meet with the Board at that period of the year when the budget of the Society shall be under consideration.

In response to invitations communicating this action, the following representatives to the Advisory Committee were appointed last year: Rev. Dr. C. H. Wilson, of Glen Ridge, N. J., representing the Congregational Church; Rev. Dr. R. R. Miller, of Kansas City, Mo., representing the Disciples of Christ; Rev. Dr. H. C. Alleman, Gettysburg, Pa., representing the Lutheran Church; Mr. E. C. Hardesty, Wilmington, Del., representing the Methodist Episcopal Church; Rev. Dr. R. Cecil, Richmond, Va., representing the Presbyterian Church, U. S.; Rev. Dr. Edgar W. Work, New York City, representing the Presbyterian Church, U. S. A.; Rev. Dr. E. Duckworth, St. Louis, Mo., representing the Protestant Episcopal Church, and the Rev. Dr. E. J. Blekkink, Holland, Mich., representing the Reformed

Church in America. Subsequent to the Budget Committee meetings Bishop S. C. Breyfogel was appointed the representative of the Evangelical Association.

The Committees on Home and on Foreign Agencies and the Committee on Ways and Means formed the Budget Committee. Sessions were held the morning and afternoon of Wednesday, November 5th, and the morning of November 6th, the afternoon of that day being devoted to the meeting of the Board of Managers, when the budget was adopted. Members of the Advisory Committee present at these sessions were: Rev. Drs. H. C. Alleman, E. J. Blekkink, R. Cecil, and C. H. Wilson, and Mr. E. C. Hardesty.

Before these Budget and Advisory Committees the officers of the Society placed full information, consisting of the tabulated estimates of the Home and Foreign Agency Secretaries and of the Executive Officers at headquarters, and gave explanations as to past methods and present needs. The outcome was the adoption of the largest budget in the history of the Society; not because of the new element in its counsels, but because of the world-wide, urgent need, and of the faith and courage to which the presence and counsel of the members of the Advisory Committee largely added.

The presence of the members of the Advisory Committee was greatly appreciated by the members of the Board, and was very helpful, bringing as it did to the counsels of the Society, the knowledge and judgment of men accustomed to looking at large questions in a large way, and yet realizing their responsibility as representing great bodies of Christians, who would look to them for guidance in wise giving, and protection against unwise spending.

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Notes and Comments

THE illustration on the cover indicates that Abraham Lincoln, of whose use of the Bible Dr. Talcott Williams writes so interestingly in the second article of this RECORD, obtained his early acquaintance with the Bible through one of those which was imported from England by vote of the American Congress in 1777.

The place which the Bible held in the great president's thought and heart, is indicated by his own words, as quoted on the cover of this issue of the RECORD. As Dr. Williams says in another part of the article from which we quote:

"How his familiar knowledge of the Bible flowered in Lincoln's closing prose we all know."

IN the December RECORD, on page 159, appeared a poem by Miss Annie Johnson Flint. A friend has sent us some other poems from the same gifted pen, some of which we print in this number.

These sweet messages will be read with deeper interest when it is known that Miss Flint is a helpless cripple, confined to a wheel chair, who has not walked for over thirty-two years.

• •

THE latest recruit to the Home Agency Secretary corps, the Rev. Samuel C. Benson, has struck out on a novel and interesting trip across the Empire State. Starting from Buffalo, equipped in the uniform he used as a chaplain

in the recent war, he is renewing his experience of hiking in Germany and France, by walking across the state. In each city and village through which he will pass, he plans to give Bible addresses, not only in churches and Y. M. C. A. auditoriums, but also from the steps of city halls and on the streets. At each town he plans to enlist other Christians to accompany him to the next stopping place, and to assist in distributing the Scriptures which he will have with him. He hopes thereby not only to help individuals in their personal life, but also to widen the circle of those interested in the great work of the American Bible Society in supplying the Scriptures to those in need throughout the world.

FROM a recent issue of *The Continent* we reproduce a suggestive comment on "People Reading Bible in Pews," under the leadership of Dr. John Timothy Stone, of Chicago:

The Sabbath calendar of Fourth Presbyterian Church, Chicago, shows an interesting innovation in the order of morning worship which is doubtless a specific touch of the personality of Dr. Stone, the pastor, but which might very profitably be imitated in any other Presbyterian congregation. After doxology, creed, invocation and hymn, there comes next in the order an "organ interlude" with this pungent hint accompanying: "Scripture suggested for silent reading." Not only is a Bible reference (one or two chapters usually) set down in this connection, but also the very page where the reading may be found in the edition of the Bible that is placed in every pew. A person in the audience has to be decidedly callous if he resists this invitation to look inside the Scriptures for himself, and many doubtless read the Bible in Fourth church pews who have not been accustomed to read it elsewhere. Moreover, for solemnizing the spirit of a congregation and opening its common heart to the gospel message, this silent personal reading is undoubtedly more effective than the later ministerial reading from the desk.

In President Roosevelt's delightful and stimulating "Letters to His Children," occurs the following message to his daughter Ethel:

I am really pleased that you are going to teach

Sunday School. I think I told you that I taught it for seven years, most of the time in a Mission Class, my pupils being of a kind which furnished me plenty of vigorous excitement.

M. M. AIJIAN, in an article on "The Mohammedans in the United States," in *The Moslem World*, January, 1920, says:

We can approach the Mohammedans in America with literature. The ordinary pamphlets prepared for the careless or nominal Christians are absolutely unintelligible for the Mohammedans. Theological terms and statements mean nothing to him. Consequently it must be good Christian literature prepared for them definitely. The average Mohammedan is not crowded with reading material. Consequently

when he gets hold of some book or pamphlet he is liable to read it more carefully. The other day I went out to visit them (the Arabic-speaking Moslems). I had some Nile Press literature with me, and it went like "hot cakes." One fellow wanted one of each kind. I asked someone else if he wanted to have a booklet to read. He answered, "Why sure. Me read lots. Come in and I show you my books. I got lots." We went in and he brought out the whole library in a small bundle—all Arabic, one war book, a few booklets on different subjects, and a small copy of the Koran tied up with a string. I asked him if he read the Bible, and he said, "No"; he wanted to read it, but did not have one. I think it will be money well invested if some fund could be created that will furnish every Moslem in this country with a Bible, not a cheap one, but well bound

and attractive, so that he can take it with him if he goes back to his own people. For Turkish-speaking Moslems we are preparing some literature which will be available very shortly.

In its January number for 1920 the *Chinese Recorder* records the death on the 25th of November of the Rev. J. Campbell Gibson, the well-known missionary of Swatow. Dr. Gibson died in Scotland. He was the son of a former professor of theology in the Free Church College of Glasgow. He had a brilliant university career and he was equally distinguished in his theological studies. In 1874 he arrived in China as a missionary of the English Presbyterian Mission, and during his forty-five years of service his work was marked by the same

THE PLACE OF THE SEA

Have you come to the Red Sea Place in your life,

Where, in spite of all you can do,
There is no way out, there is no way back,
There is no other way but through?
Then wait on the Lord, with a trust serene,
Till the night of your fear is gone;
He will send the winds, He will heap the floods,
When He says to your soul, "Go on!"

And His hand shall lead you through, clear through,
Ere the watery walls roll down;
No wave can touch you, no foe can smite,
No mightiest sea can drown.
The tossing billows may rear their crests,
Their foam at your feet may break,
But over their bed you shall walk dry-shod
In the path that your Lord shall make.

In the morning watch, 'neath the lifted cloud.
You shall see but the Lord alone,
When He leads you forth from the place of the sea,
To a land that you have not known;
And your fears shall pass as your foes have passed,
You shall no more be afraid;
You shall sing His praise in a better place,
In a place that His hand hath made.

—Annie Johnson Flint,

The Life of Faith, London, Nov. 27, 1918.

thoroughness and accuracy that had distinguished his student life. In all the developments of the mission he took a practical interest and an active part. Though a good Chinese scholar, he was always a warm advocate of the use of roman letters for the instruction of illiterate members of the Church, and he took a leading part in translating the Scriptures into the local vernacular. He lived to see the New Testament and much of the Old Testament translated and printed in the "romanized" and in general use. In the 1890 Missionary Conference he was one of the dominant personalities, and one has only to turn to the records of that conference and to the pages of the *Chinese Recorder* to see how valuable his contributions were, and particularly with regard to what was perhaps the "burning question" at that time—the need of fresh translations of the Scriptures. It was most natural that he should be selected to serve on several executive committees and that he was one of the company of translators chosen to render the New Testament into easy Wenli. It is worthy of note that this version was the earliest of the three "Conference" versions to be completed."

THE faithfulness of those interested in distributing the Word among their countrymen is illustrated by the following from a letter of our Agency Secretary in Mexico:

Last week I went west into a part of the country I have never seen before, and found my two Seminary boys in the city of Uruapam, sleeping on the benches in a dirty little room used for a Baptist mission, and eating at the stalls in the market, and working steadily from house to house in every street with fine system and perseverance.

AMONG the outstanding recommendations adopted by "The China for Christ" Conference, held on the invitation of the China Continuation Committee in Shanghai, Tues-

day, December 16, 1919, and lasting for five days, as reported by the *Chinese Recorder* for January, 1920, was the following:

Every church member a reader of the Bible in 1921; Bible societies to issue the whole of the New Testament in phonetic in 1920, and the rest of the Bible as soon as possible.

In the columns of a recent copy of *The Sun* and *New York Herald* were found:

SOME MENTAL PRESCRIPTIONS

For clearness, read Macaulay.
For logic, read Burke and Bacon.
For action, read Homer and Scott.
For conciseness, read Bacon and Pope.
For sublimity of conception, read Milton.
For vivacity, read Stevenson and Kipling.
For common sense, read Benjamin Franklin.
For elegance, read Virgil, Milton, and Arnold.
For simplicity, read Burns, Whittier, and Bunyan.
For smoothness, read Addison and Hawthorne.
For interest in common things, read Jane Austen.
For wisdom, read Emerson, Epictetus, and Marcus Aurelius.

For lofty, ennobling sentiment, for sympathy, candor and honesty, for comfort and consolation in affliction, and for the promise of the life that now is and of the life which is to come, *read the Bible.*—*Exchange.*

In an article in the *Chinese Recorder* for January, 1920, entitled "The Need for a Changed Approach to the People in Our Missionary Enterprise," A. R. KEPLER says:

The Bible is a permanent revelation, but its interpretation and application are progressive. The gospel we preach is the same saving truth that was preached by Paul, but Calvin gave it new shape and use in his age, and we are doing the same in our age. We must ever fit it into the changing conditions and demands of each day, just as we necessarily adapt our government and industry and education and art to new conditions and needs.

and further:

Our activities are: Public reading room, book stall for sale of Bibles, etc., etc.

Conference of Home Agency Secretaries--1920

THE Annual Conference of the Secretaries of the Home Agencies of the American Bible Society had a special and welcome innovation this year. There were present, in addition to the Secretaries of the Agencies and the Executive Officers at headquarters, the Executive Officers of five State Bible Societies co-operating with the American Bible Society. It was also a happy fact, worthy of special mention, that again this year, as in several consecutive years, every Home Agency Secretary was able to be present. Sickness or other personal and family conditions so often prevent a gathering of those so widely scat-

tered across the continent that this fact is gratefully mentioned.

There were present during the Conference, in addition to the President of the Society, Churchill H. Cutting, and President Emeritus James Wood, Secretaries Haven, Mann, and Chamberlain, and Treasurer Foulke, Home Agency Secretaries J. P. Wragg, S. H. Kirkbride, M. B. Porter, A. F. Ragatz, A. W. Mell, Frank Marston, J. J. Morgan, F. P. Parkin, and S. C. Benson; together with E. T. Garland, Superintendent of the Maine Bible Society; Edw. J. Aiken, Secretary and Superintendent of the New Hampshire Bible Society;

George H. Spencer, Corresponding Secretary of the Massachusetts Bible Society and the Vermont Bible Society; Albert Roscoe, Business Manager of the Massachusetts Bible Society; and James H. Hyatt, Executive Secretary of the Maryland Bible Society. The Rev. Arthur H. Mellen, Secretary of the Mexico Agency, was also present throughout the Conference, while the Rev. S. A. Beck, recently resigned from the work of the Society as Agency Secretary of Korea, attended the first two sessions.

The sessions were held the mornings, afternoons, and evenings of Wednesday, Thursday and Friday, January 21st, 22d, and 23d, 1920.

Devotional exercises on special themes opened each session. General Secretary Haven presided over the sessions of the first day, General Secretary Mann over those of the second day, and Recording Secretary Chamberlain over those of the third day.

The Agenda, as prepared in anticipation, and completed after the arrival and suggestions of those in attendance, covered a wide range of subjects and led to interesting and informing discussions and the adoption of progressive and far-reaching suggestions to the Board of Managers. Some of the main subjects discussed were:

1. The relations of Auxiliaries, especially under present conditions.
2. Surveys of the needs for Scriptures in the United States in connection with the Interchurch Campaigns.
3. A campaign in co-operation with the use of the forthcoming mission study book, "The Bible and Missions."
4. The method and business of the distribution of Scriptures.
5. General publicity through advertising, exhibits, lantern slides, etc.
6. Important and specific matters; e. g., the Concordance to be published with some of the Bible Society Scriptures; self-pronouncing Bibles; illustrations in Scripture publications.
7. Deficiencies and improvements in the Scripture publications of the Society.
8. The general subject of finance in relation to the source of income, individuals, and denominations.

The Conference afforded not only opportunity for better acquaintance and consultation between those present, representing the Secretarial force of the Bible Societies, but also between the representatives of the manufacturing department in the Bible House and the visiting Secretaries.

As indicated by the name, this was a *conference* and not a meeting of an executive organization. The discussions led to recommendations which go before the various committees of the Board of Managers; and information about the outcome will follow the action of those committees and the Board.

There were, however, two actions taken, which may be here presented as of general interest:

At an informal meeting of the representatives of the Massachusetts, Maryland, Maine, New Hampshire, and Vermont Bible Societies, January 22, 1920, the reader of this paper was requested to convey to the Secretaries and Agency Secretaries of the American Bible Society the appreciation they have felt for the privilege of sitting in conference with them at this time.

They further wish to place on record their realization of the great benefit they have derived from the discussions, and to express their conviction that they can represent the American Bible Society in the territory they occupy as Auxiliaries, and that they will welcome all suggestions for improvement in the service and all opportunities for co-operation with the American Bible Society.

They will long remember the gracious hospitality and many courtesies of the officers of the American Bible Society.

(Signed) JAMES H. HYATT.

In return the following was adopted:

The Agency Secretaries in conference assembled would put upon record their sincere appreciation of the presence at the conference of representatives from the honored Bible Societies of Maine, New Hampshire, Vermont, Massachusetts, and Maryland.

We rejoice with these, our brethren, in the successes they have had and the difficulties they have overcome in the enterprise committed to their hands.

We wish to assure them that their presence has helped us; their fellowship has cheered us; their counsel has benefited us; the recital of their work has encouraged us.

We assure them further of our sympathetic interest in all the plans and efforts they may make for the wider dissemination of God's Word within their respective fields.

We pray that God's blessing may so attend their labors that the glorious day of hope may speedily come when "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

We desire and direct that a copy of this Minute be sent to each of the brethren who honored us with his presence.

...

A Suggestive Experiment

THE Rev. T. H. Orme, Ph.D., field secretary of the Buffalo City and Erie County Bible Society, has sent the following interesting report of an important and far-reaching

method of Scripture distribution in the city of Buffalo used last winter. We trust that the successful accomplishment of this plan will stimulate many churches to inaugurate a

similar one for reaching non-churchgoing people of other communities, with the written, living Word of God. The American Bible Society provided gratis the Scripture portions for this work.

A suggestion in a report of brother McLaughlin, of the Philippines, led me to formulate and execute the following plan:

For four years, from church to church every Sunday, I have been informing the Christian constituency of the condition of the unchurched in the city and their need of the Scriptures in their own language as the entering wedge to awakening in their minds and hearts a desire for Christ as their Saviour—as the only sane and safe way of making good citizens, as well as intelligent Christians. God through his Holy Spirit had been watering the seed sown; then he revealed to us that the time was opportune.

Our first thought was to enlist only the members of the church in the district where we proposed to distribute the Scriptures, to make the canvass. But on further consideration it was suggested to me it would be better to enlist as many as practicable of the working forces of the entire churches of the city. The serious question was, What machinery could we put into operation to secure these helpers from the churches? Then God revealed to us that he had these workers already selected and trained. For some time there had been an organization in the city consisting of the "Select Ladies" in all the churches of the

various denominations, known as the "Women's Interchurch Missionary Union." When we mentioned our plan and asked their co-operation they responded with a promptness and enthusiasm that was an inspiration.

We mapped out a territory consisting of fifty-four blocks of the city, which contained about five thousand families. On the morning of April 17th we met at a church in that territory and spent an hour in prayer and council, with counsel to the workers as to how to go about the work with the least friction. They were told they would see sights they had never seen, hear sounds and words they had never heard, and smell smells they had never smelled before! Besides, that they would get receptions that were discouraging, but that their Master had experienced these before them and that they were in their Master's work. Then we sent them out, two and two, each two taking an entire block. We had workers enough to cover the field, and some to spare. They returned at noon for lunch, then resumed the labor. At the close of the day they came back, having covered the entire territory, or practically so, with joy in their hearts and radiant of face, and without exception said to the secretary, "When you want us again we are ready to go." It was a day in the history of their lives and of the city that will never be forgotten.

In all there were found twenty-four hundred who said they were without Scriptures, and accepted a copy from the hands of our workers. Seven different languages were used.

...

Reading the Bible*

Prof. William Lyon Phelps, Ph.D., Yale University, New Haven, Conn.

(Concluded.)

The Bible is not only the foundation of modern English literature, it is the foundation of Anglo-Saxon civilization. It seems a narrow and mistaken policy to drive it out of the public schools. When I was a boy every day in school began with a chapter in the Bible and the Lord's Prayer; surely there is nothing sectarian about that. Merely in dignity the Hebrew and Christian religions compare favorably with the Greek and Roman, with which we were compelled to familiarize ourselves at school, and, so far as I know, without protest from any source. If the Greek and Roman gods and goddesses were alive to-day every one of them would be in jail.

American boys and girls know more about the Bible than was the case twenty years ago;

at the dawn of the twentieth century Biblical ignorance among our youth and particularly among college undergraduates was by way of becoming a public scandal. Well-bred boys in many instances were innocent of even the penumbra of knowledge. Professor Lounsbury discovered a young gentleman in his classes who had never heard of Pontius Pilate. Twenty-five years ago I requested a freshman to elucidate the line in "As You Like It"—"Here feel we not the penalty of Adam." He replied confidently, "It was the mark imposed on him for slaying his brother." Of another I asked the meaning of the passage in "Macbeth"—"Or memorize another Golgotha." Seeing the blank expression on his handsome face I said, "It is a New Testament reference." "Oh, yes!" he exclaimed. "It refers to Goliath." At about this time a young

* From the *Methodist Review*.—See January BIBLE SOCIETY RECORD.

clergyman obsessed with the importance of the "higher criticism" announced that if he accepted a call to a western church he must be allowed to preach to the younger people about the second Isaiah. "That's all right," said the deacon cheerfully; "most of 'em don't know there is even one."

What with regular school and college courses in the English Bible and the publication of many first aids to Biblical ignorance we have made progress during the last twenty-five years, but it is still true that the young generation to-day are not so familiar with the Bible as was customary a century ago. Ignorant as the boy, the girl, and the man in the street are, however, there is not the slightest indication of any falling away from knowledge among the poets, novelists, and dramatists. The Bible has been a greater influence on the course of English literature than all other forces put together; it is impossible to read standard authors intelligently without knowing something about the Bible, for they all assume familiarity with it on the part of their readers. But what particularly pleases me is that not only standard but contemporary authors exhibit, consciously or unconsciously, intimacy with the Scriptures. So universally true is this that to any young man or woman eaten with ambition to become a writer, my first advice should be, "Know the Bible." Ibsen said his chief reading was always in the Bible, "it is so strong and mighty." Tolstoi knew the Scriptures like Timothy; it is quite impossible to read Dostoevski's novels—and everyone wants to read them just now—without knowing the Bible. For four years in the Siberian prison the New Testament was his most intimate friend. His greatest stories are really commentaries. Andreev, giving a list of the books that had influenced him the most, put the Bible first. Kipling's finest poem, the *Recessional*, is almost as close a paraphrase of Scripture as the hymn "Nearer, my God, to thee," which is a verse-translation of a passage in the twenty-eighth chapter of Genesis. Every modern novel, every modern play I read is almost sure to reveal an acquaintance with the great Book. One of the chief features of twentieth century drama has been the dramatization of Bible stories, presenting to metropolitan audiences the revelation of human passion where it may be found in its most powerful and convincing forms, and in Stuart Walker's theater version of the book of Job the sublimity of the speeches is impressive.

Within the last three years three tributes have been paid to the Bible by three distinguished men of letters, who, curiously enough, would have been the last three on

earth from whom such a tribute would have been expected. The finest English novel produced by the war is "Mr. Britling Sees It Through," by the apostle of scientific education, H. G. Wells; he could not have written it without a profound knowledge of the New Testament. The transcendent element in this story is its spiritual force, which he obtained directly from the Gospels. That arch pagan, George Moore, who boasts that he has not even a grain of faith, and who in an autobiographical sketch put down religion as his chief recreation, wrote a long novel on the life of Christ, and although it is filled with sacrilege it exhibits the sway over his heart and mind held by the greatest Personality in all history. He found he could not escape from the Son of Man and wrote this book to relieve his own mind, as old Burton wrote a treatise on melancholy to cure himself of it. Finally, the wittiest iconoclast of our day, Bernard Shaw, in the long preface to "Androcles and the Lion," has produced a carefully written commentary of one hundred and twenty-seven printed pages dealing with the Gospels in turn, with Acts, and the life and letters of Paul. It is a marvelous and reverent exposition of Christ's teaching as he understands it, and we have the spectacle of Bernard Shaw bowing his hitherto unconquered head in the presence of the King of kings. He has been reading and rereading the Bible with close attention; he emerges from its study not only fascinated by the central figure, but with a sincere belief that only through following the teaching of Jesus can society attain salvation. He believes that Jesus knew more about human nature than any other person who ever lived; that he knew not only our diseases but the remedy for them. I am not concerned here with the truth or error of the religious interpretations respectively put forth by Mr. Wells, Mr. Moore, or Mr. Shaw; but only with the plain fact that these three creative artists have been recently studying the Bible with extraordinary zeal.

The Bible contains, in the highest degree, every form of literature except humor. The seriousness of the main theme—man's relation to God—and the serious cast of mind characteristic of the various writers forbade the introduction of anything approaching hilarity. Yet there are adumbrations of humor here and there. In Stuart Walker's stage production, "The Book of Job," there were a half dozen passages or situations that aroused audible risibility. I wish that we were able to interpret as humorous the famous passage (Job 31: 35), "behold, my desire is . . . that mine adversary had written a book." No worse fate could be wished for one's enemy,

as every writer of books knows only too well; but although the verse is often quoted lightly I fear that in the original there is no joke. I have always thought that the chronicler in Acts 12: 18 intended the puzzlement of the soldiers to be faintly humorous: "Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter." It is difficult to read the following verse in Proverbs without smiling: "He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him," and the world-old joke about shrewish women comes on the heels of the inopportune friend: "A continual dropping in a very rainy day and a contentious woman are alike." The pessimist who wrote Ecclesiastes admitted that there was a time to laugh, but he apparently found no time for it himself. The Puritans had good authority for their dislike of laughter, and were forever citing the thorns crackling under the pot. Their view was expressed in Proverbs—"Even in laughter the heart is sorrowful." I cannot recall any occasion when our Lord laughed out loud; but he must have been amused more than once. I am sure that he wanted to laugh when the mother of Zebedee's children fatuously requested that her two sons might sit, one on his right hand and one on his left, in the Kingdom. He settled that question and calmed the subsequent indignation of the ten with divine tact. Yet if there is little humor in the Bible there is an immense amount of irony. The Psalms and the prophetic books abound with illustrations.

The Bible is full of both passion and sentiment, but it has no sentimentality. It is rather remarkable that there is, so far as I can remember, not one touch of false sentiment. In nearly all books the pathos that drew tears from contemporary readers often obtains either smiles or yawns from later generations, but the scenes of sentiment in the Bible are so deeply founded on the bedrock of human nature that they impress the twentieth century with as much force as in the time when they were written. Four

supreme instances, out of an uncountable number, may be given, illustrating the love of man and woman, the love of brother to brother, the love of man to man, and the grief of a father for a dead son:

And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

In the marvelous story of Joseph and his brethren, when Joseph—the Herbert C. Hoover of Egypt—saw the lad Benjamin, his own brother, the situation is enough to tax the power of the most consummate artist; but the simplicity and dignity of the Bible narrative leaves nothing to add, change, or omit.

And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance. And he lifted up his eyes and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber and wept there.

When David was informed of the death of Saul and Jonathan his lament for the latter is unsurpassed in literature as a tribute to the strength of men's friendships.

Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided; they were

swifter than eagles, they were stronger than lions. . . . How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women.

When King David awaits the news of the decisive battle of the civil war he has only one question for both messengers, "Is the young man Absalom safe?" Ahimaaz did not dare to tell the truth when he saw where his master's interest centered; Cushie replied with matchless diplomatic tact, but to no avail. The king's passion of grief for his cruel son seemed merely an enigma to the two messengers, while to that seasoned fighting-hack,

THE NARROW WAY

"Can two walk together except they be agreed?" (Amos 3:3.)

Oh, strait and narrow is the way
Wherein I walk my Lord beside;
So easily my feet might stray
That I am glad it is not wide.
Because 'tis such a narrow way,
Oh, close together we must stay.

The narrow way is sometimes dark,
And yet so near my Shepherd is
I do not mind when shadows come,
For night and day alike are His;
And so because my sight is dim,
Oh, very close I keep to Him.

The narrow way is sometimes rough
And I might stumble if alone;
But now my Lord directs my steps,
And holds my hand within his own.
However steep the path may be,
I cannot fall, so close is He.

Sometimes a sorrow comes to me,
Or trial that is hard to bear,
And then He wipes the tears away,
For I am always in His care:
So not for long I grieve or fear,
My Comforter's so very near.

Annie Johnson Flint.

Joab, it seemed ridiculous and disgusting. But to us it is not only impressive beyond words, it reveals one of the qualities of the king that make us love him.

And the king said unto Cush, Is the young man Absalom safe? And Cush answered, The enemies of my lord the king, and all that rise against thee do to thee hurt, be as that young man is. And the king was much moved, and went up to the chamber over the gate, and wept; and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

There is no narrative style superior to that of the Old Testament historians. They put down everything, both good and bad, never trying to make an idealized portrait. Now the most important thing in a king's life, both for himself and for the welfare of his subjects, is his moral character. Is it good or bad? This statement is given first, for it deserves primacy; his personal appearance, physical endowments, accomplishments, all are secondary.

In the three and twentieth year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years. And he did that which was evil in the sight of the Lord, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

Out of these impartially written historical pages, where one fact soberly follows another, individuals leap to life with astonishing vividity. Agag, going delicately, and saying, "Surely the bitterness of death is past"; the sprinter Asahel, "light of foot as a wild roe," who turned not to the right hand nor to the left from following Abner, and whom Abner reluctantly slew, pushing his spear back at him; Amasa, treacherously slain by Joab, "Art thou in health, my brother?"—many characters like the above, to whom only a few lines are given, are nevertheless unforgettable; while the more important personages, Jehu, Ahab, Jezebel, Joab, are as real to us as the leading figures in American history.

Jonathan has been somewhat obscured by David, but he was the opposite of a weak character. He was a first-class fighting man. It took immense courage to defy a father like Saul, and let it be remembered that, when Saul in ungovernable passion threw a javelin at Jonathan across the dinner table, Jonathan showed no fear. The history says, "So Jonathan arose from the table in fierce anger." As for David himself, he had many sins to answer for, including murder and adultery in their most malignant form; yet everyone loves David, for he had a great heart. When Nathan stood up to him, instead of killing the bold prophet he admitted his guilt; he

was more interested in the welfare of Absalom than in the outcome of the rebellion against his throne; his attitude toward King Saul was a model of loyalty and forbearance; his personal magnetism was so powerful that mighty men loved to risk their lives for him. Sometimes I think the finest episode in his career was when he refused to drink the water brought to him by the three champions.

And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is at the gate! And the three . . . break through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord. And he said, Be it far from me, O Lord, that I should do this: Is not this the blood of the men that went in jeopardy of their lives? Therefore he would not drink it.

John Masefield, the English poet, in a memorable speech made in America in June, 1918, used this incident as a parable. He said that after this great war is over we shall all feel unworthy of using the freedom bought by victory, for our liberty will come to us through the sacrifice of heroes. And if the mature King David is splendid the young lyric David is one of the most radiant figures in history. Was there ever a finer description of a young athlete than the following sketch of David? And remember that the whole account of his appearance and accomplishments is compressed into a part of one sentence, which is itself only a part of one Bible verse:

Cunning in playing, and a mighty valiant man, and a man of war, and prudent in speech, and a comely person, and the Lord is with him.

This recommendation is naturally enough for Saul, and he sent for the young harp player. Although paraphrases of the Bible are usually weak—I once owned a book that contained the Gospels told in rhyme, heaven knows why!—many of the masterpieces of English literature have been founded directly on the Bible text. We need to think only of Milton's "Samson Agonistes" and of Browning's "Saul." In Browning David soothes the king by playing the old tunes of the pasture. Saul was a cowboy; he was rounding up his father's herd when the king-hunters came after him; many times amid the responsibilities of the monarchy he must have been homesick for the free life of the hills. David knew what he was about when he played pastoral tunes.

The great prophets of Israel exhibited not only a zeal for righteousness, but plenty of common sense. I like the quiet way in which they settled minor questions. When Elisha was plowing and Elijah cast his mantle on him, the young man knew he was called to greater things than farm work, but he asked

the man of God, "Let me, I pray thee, kiss my father and my mother, and then I will follow thee." And Elijah replied, "Go back again; for what have I done to thee?" And the matter of courtesy toward a religious service in which we do not believe was settled once for all by Elisha. After Naaman had been cured of leprosy he told Elisha that of course the God of Israel was the only true God, and he would worship him for the rest of his life, but he was troubled by a matter that might be called religious etiquette. He is going back to serve his royal master, the king of Syria, and how shall he behave in the house of Rimmon, where the king worships?

In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing. And he said unto him, Go in peace.

Pastoral literature, which is a form by itself, has few good illustrations in native English, for our pastorals, from Spenser and William Browne down to the nineteenth century, are marred by artificiality and, indeed, by insipidity. I suppose the best pastorals in secular literature are the first, those by Theocritus. Yet even the Sicilian masterpieces are quite inferior to the best specimen found in the Bible, the book of Ruth. This wonderful idyl of the farm, told in an impeccable style by the old Hebrew writer, must forever remain supreme and unapproachable. The economy of words is striking; in the narrative of David's great-grandmother there is not a superfluous sentence. The suppressed passion in this tale has been felt by all intelligent readers; and Keats, with his genius for beauty of feeling and beauty of tone, has arrested the lonely figure of Ruth in the grainfield, where she stands in immortal loveliness, like the images on the Greek urn.

Perhaps the self-same song that found a path Through the sad heart of Ruth when, sick for home, She stood in tears amid the alien corn.

Epistolary literature reached its climax in the New Testament. There are no letters in the history of the pen like the letters of John, and James, and Peter, and Paul. It would be

difficult to improve on James's definition of pure religion, or on his account of that untamable creature, the tongue. And although the short letter by Jude is inferior to those written by the great four it contains a description of certain ungodly men mightily effective:

Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever.

The poetry of the Old Testament, especially in the books Solomon's Song, Job, Psalms, Isaiah, excels in every variety of poetical expression, ranging from pure lyrical singing to the most sublime sweep of the imagination. The most conventional subject for a poem is Spring, and among the millions of tributes to the mild air and the awakening earth none is more beautiful than the passage in the Song of Songs:

My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

... My beloved is mine, and I am his; he feedeth among the lilies. Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

As Browning began what is perhaps his greatest work, the pope's speech in "The Ring and The Book," with an allusion

to the story in Esther, so in giving the pope's tribute to the soldier-saint, Caponsacchi, he borrowed some poetry of Job. It is worth while for a moment to compare the original and Browning's language, to see what good use Browning made of his Biblical knowledge.

Canst thou draw out leviathan with a hook? or his tongue with a cord which thou lettest down? Canst thou put a hook into his nose? or bore his jaw through with a thorn? ... Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?

His heart is as firm as a stone; yea, as hard as a piece of the nether millstone. ... He maketh a path to shine after him; one would think the deep to be hoary. ... He beholdeth all high things: he is a king over all the children of pride.

Browning, in the pope's speech, gives some advice to the teachers of young men. He bids

THE PRISONERS OF THE LORD

"I therefore, the prisoner of the Lord" (Eph. 4:1.)

**The great Apostle called himself
"The prisoner of the Lord";
He was not held by Roman chains
Nor kept in Cæsar's ward;
Constrained by love alone,
By cords of kindness bound,
The bondslave of the living Christ,
True liberty he found.**

**Oh, happy those who see
In poverty and pain,
In weakness and in toil,
Their Father's golden chain;
Who feel no prison walls
Though shut in narrow ways,
And though in darkness fettered fast
Can still rejoice and praise;
From sin's dread bondage bought,
They own their Master's ward,
They bear the brand of Christ,
Blest prisoners of the Lord!**

Annie Johnson Flint.

them remember the strength, passion, and glory of youth, and not expect to tame adolescence with petty formalism or with tiny devices. And suddenly the thought of leviathan must have entered his mind, for the pope speaks:

Irregular noble scapegrace—son the same!
Faulty—and peradventure ours the fault,
Who still misteach, mislead, throw hook and line,
Thinking to land leviathan forsooth,
Tame the scaled neck, play with him as a bird,
And bind him for our maidens! Better bear
The King of Pride go wantoning awhile,
Unplagued by cord in nose and thorn in jaw,
Through deep to deep, followed by all that shine,
Churning the blackness hoary. He who made
The comely terror, he shall make the sword
To match that piece of netherstone, his heart.

If one reads the book of Psalms straight through, no matter how familiar many passages may be, the glory and splendor of the majestic poetry will come like a fresh revelation; and reading the last three Psalms aloud one feels how all the hymns of sorrow, delight, repentance, and adoration unite in one grand universal chorus of praise:

Praise the Lord from the earth, ye dragons, and all deeps:

Fire, and hail; snow, and vapors; stormy wind fulfilling his word:

Mountains, and all hills; fruitful trees, and all cedars:

Beasts, and all cattle; creeping things, and flying fowl:

Kings of the earth, and all people; princes, and all judges of the earth:

Both young men, and maidens; old men, and children. . . .

Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power.

Praise him for his mighty acts: praise him according to his excellent greatness.

Praise him with the sound of the trumpet: praise him with the psaltery and harp.

Praise him with the timbrel and dance: praise him with stringed instruments and organs.

Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

Let everything that hath breath praise the Lord.

Praise ye the Lord.

Handel's Messiah is of course the greatest of all oratorios; sometimes I think it is worth all other oratorios put together. Handel was an inspired genius. When he wrote the Hallelujah Chorus he said he saw the heavens opened and the Son of God sitting in glory, and I have no doubt he really did. He was fortunate in being able to match deathless words with sublime music. But much of the grandeur of his work is owing to the poetry of the Bible, and especially to the parts taken from the prophet Isaiah. Passages of mighty authority alternate with ineffable tenderness:

Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: . . . He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The poetry of the Bible is not only the highest poetry to be found anywhere in literature, it contains the essence of all religion, so far as religion consists in aspiration. In this way Job, the Psalms, and Isaiah contain an eternal element of truth that no advance in the world's thought can make obsolete. Through such poetry rather than through any formal creed man is lifted into a communion with the Divine Spirit. For in these immortal poems, which express a fundamental and universal passion, the human soul finds not only elevation, it finds assurance, rest, peace.

...

"I Will Not Return without Fruit"

A FRIEND has translated the following from *El Mundo Cristiano*, a weekly paper published in Mexico:

In these words we have a divine promise, and all persons who have a desire to undertake the work of placing in circulation the Word of God ought to trust implicitly in this promise.

In accordance with a note in a former number of this periodical, attention of our readers is called to the necessity of obtaining voluntary workers for the purpose of distributing the Word of God.

Certainly in every congregation and in every young people's society there are persons who could enter this field of Christian

labor with good results. It will not be necessary to travel far in order to place a Bible in each home of one's neighbors.

It is natural to ask the question, "What are the requisites to accomplish this object?"

Certainly the first requisite and the most important is "The love of the law of the Lord is better than pure gold." Commencing then with the love for the law of God, it is necessary to make a study of that law, and the result of this study will give the individual the knowledge that is needed to recommend the same law to others.

It is not necessary to take a long course of study in a theological seminary; every disciple, no matter how humble, can sow the seed profitably.

Perséverance, courtesy and the true love for the Word of God, and faith in it, will give results in due time.

It is said of a certain vendor of Bibles that he was so courteous that no one could avoid looking at his books, and he was so persistent that they could not refuse buying them.

There is a young Mexican who has sold more Bibles and portions than any one else. His companions explain it this way: "No one can resist the smile of Don Daniel."

From China comes this story: There was a man who was cultivated for thirty years before the seed sown in his heart took root and finally bore the fruit of the gospel. He was then seventy years of age. This old man during the last years of his life came to be an active member of a Protestant congregation.

Here in Mexico a loyal colporteur who has sold Bibles for eighteen years says that within the last few months he has sold more than ever, and these sales have taken place in districts over which he has traveled for a long time.

BIBLE SOCIETY RECORD

EDITORS, *The Secretaries*

NEW YORK, FEBRUARY, 1920

AMERICAN BIBLE SOCIETY

THE ninth stated meeting of the Board of Managers was held at the Bible House on Thursday, January 9th, at 3:30 p. m., President Cutting in the chair.

Devotional exercises were conducted by the Rev. Dr. Henry A. Stimson, who read from the second chapter of the Revelation, after which he offered prayer.

Messrs. Ellwood M. Rabenold and Roscoe C. E. Brown were present for the first time as Managers, and were introduced to the Board by the President.

Vice-President G. S. Mackenzie, of Chicago, being present, was invited to the platform by the President and made a statement about the conditions and needs of the Northwestern Agency.

The minutes of the eighth meeting of the Board of Managers were presented and approved, as were the minutes of the various standing committees.

On recommendation of the Committee on Auxiliaries and Home Agencies, the Treasurer was authorized to arrange for a blanket insurance to cover the stock on hand at the Bible House and in the various Agency headquarters and depositories.

The Orangeburg Bible Society, organized on

Universal Bible Sunday in November, was recognized and entered on the list of Auxiliaries.

The resignation of the Rev. S. A. Beck as Agency Secretary of the Korea Agency was accepted at his own urgent request, to take place from the middle of January.

Mr. Frank A. Horne, of Brooklyn, N. Y., was elected a Vice-President of the American Bible Society.

The undermentioned gentlemen were reported as having accepted their election as Vice-Presidents of the American Bible Society:

William Halls, Jr., New Jersey.

Wilber P. Manley, Iowa.

Senator Wesley L. Jones, Washington.

Governor Henry J. Allen, Kansas.

The Secretaries reported the following consignments to the Society's Foreign Agencies during the month of December, 1919:

To Brazil Agency, 16,902 volumes, valued at \$5,019.34; to La Plata Agency, 19,059 volumes, valued at \$3,299.82; to Levant Agency, 988 volumes, valued at \$545.75; to Mexico Agency, 2,329 volumes, valued at \$1,694.27; to Siam Agency, 214 volumes, valued at \$125.09; to West Indies Agency, 2,015 volumes, valued at \$1,025.54; total, 41,507 volumes, valued at \$11,709.81.

The issues from the Bible House during the month of December, 1919, were 169,261 volumes.

The meeting was adjourned.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Life Members

Hiller, Mrs. Lydia J., Turrell Court, Plainfield, N. J.

Roberts, John R., Iowa City, Ia.

Towson, D. E. W., Washington, D. C.

Walker, Mrs. Elizabeth, Beaucoup, Ill.

RECEIPTS IN DECEMBER, 1919

LEGACIES

Hervey, Henry Martyn, late of Elm Grove, W. Va.	\$7,663 34
McKnight, Mary Alice, late of Sparta, Wis.	300 00
	<u>\$7,963 34</u>

	Credited as Donation	Credited on Acct
Schoharie Female Branch, N. Y.	\$53 87	
Troy Female, Ohio	76 86	\$100 01
Ulster Co., N. Y.		4 61
Waukesha Welsh, Wis.	350 00	
Welsh Prairie, Wis.		27 51
West Pawlet Welsh, Vt.	25 00	
		<u>\$3,366 93</u>

the German Bapt. Church, Philadelphia, Pa.	\$25 11
Presbyterian Board of Publi- cation and Sabbath School Work, Sunday School and Missionary Dept., Philadel- phia, Pa.	22 52
	<u>\$48 24</u>

GIFTS SUBJECT TO LIFE IN- TEREST

Received during month.	\$900 00
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Received on Dona- tion Account.	<u>1,395 99</u>
	<u>\$4,762 92</u>

AUXILIARY SOCIETIES

	Credited as Donation	Credited on Acct
Abbeville Co. by Troy Branch, S. C.	\$5 00	
Alabama.	\$194 71	
Blue Earth Co. Welsh, Minn.	37 00	
Buffalo and Erie Co., N. Y.		265 00
Chetopa, Kan.		92
Chicago, Ill.	50 59	
Columbus Welsh, O.	250 00	4 25
Connecticut.		40 00
Dodge Co., Wis.		8 60
First Welsh, Minn.	50 00	
Granville Welsh, N. Y.	55 00	
Ixonia Welsh, Wis.	50 00	
Jackson Co., Iowa.	4 00	
Lancaster, S. C.		189 11
Livingston Co., N. Y.	1 00	4 68
Maine.		556 00
Maryland.		705 03
Massachusetts.		1,000 00
Middletown, Conn.		10 00
Milwaukee Welsh, Wis.	59 51	49
Nashville, Tenn.		14 37
Poultney Welsh, Vt.	10 00	3 01
Radnor, Ill.	42 00	
Ramsey Co., Minn.		1 06
Randolph Welsh Wis.	162 00	
Rhode Island.		182 36
Rome Welsh, N. Y.		4 54
Salem Bible Assoc., N. C.	100 00	50 67
Schoharie, N. Y.	14 16	

HOME AGENCIES

Atlantic.	\$3,172 09
Central.	3,101 34
Colored People of the South.	889 66
Eastern.	725 46
Northwestern.	3,968 85
Pacific.	971 18
South Atlantic.	4,930 39
Southwestern.	3,194 63
Western.	1,965 21
	<u>\$22,918 81</u>

From Home Agencies and Included in Home Agency Receipts

Donations from Auxiliary Bi- ble Societies.	
Pennsylvania Bible Society.	\$850 53
Gifts from Churches and Or- ganizations.	10,039 60
Gifts from Individuals and Other Sources.	1,548 53

FOREIGN AGENCIES

Korea.	\$3,000 00
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RETURNS FROM SCRIPTURES DONATED

Carruthers, Rev.	\$0 61
General Missionary Society of	

RECAPITULATION

Legacies.	\$7,963 34
Gifts Subject to Life Interest.	900 00
Auxiliary Societies on Book Account.	3,366 93
Auxiliary Societies on Dona- tion Account.	1,395 99
Home Agencies.	22,918 81
Foreign Agencies.	3,000 00
Returns from Scriptures Do- nated.	48 24
	<u>\$39,593 31</u>

MISCELLANEOUS

Alden Memorial Fund.	\$10 12
Available Investments.	2,000 00
Bible House Rentals.	4,782 91
Bible Society Record.	13 80
Diffusion of Information.	3 00
Gifts from Churches and Organizations.	21,700 25
Gifts from Individuals and Other Sources.	8,893 05
Interest on Available Funds.	61 33
Investments Subject to Life Interest.	2,976 81
J. Burr Legacy.	420 69
Ogg Legacy.	145 71
Perpetual Trust Funds.	21,988 28
Salesroom.	3,703 90
Sales of Waste Materials, etc.	402 12
Thayer Gift.	338 00
The Trade.	3,037 98
	<u>\$70,477 95</u>

Total Cash Receipts.	<u>\$110,071 26</u>
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CASH STATEMENT FOR DECEMBER, 1919

RECEIPTS

From Auxiliaries.	\$3,366 93
" The Trade.	3,037 98
" Sales of Waste Materials.	402 12
" Salesroom.	3,703 90
" Bible House Rentals.	4,782 91
" Gifts from Auxiliaries.	1,395 99
" Legacies.	7,963 34
" Gifts from Churches.	21,700 25
" Gifts from Individuals.	8,893 05
" Returns from Scriptures Donated.	48 24
" Bible Society Record.	13 80
" Home Agencies.	22,918 81
" Foreign Agencies.	3,000 00
" Perpetual Trust Funds.	21,988 28
" Interest on Available Funds.	61 33
" Investments Subject to Live Interest.	2,976 81
" Burr Legacy.	420 69
" Alden Memorial Fund.	10 12
" Ogg Legacy.	145 71
" Thayer Gift.	338 00
" Available Investments.	2,000 00
" Trust Funds Subject to Live Interest.	900 00
" Diffusion of Information.	3 00
	<u>\$110,071 26</u>

DISBURSEMENTS

For Manufacturing Department—Materials, Wages, etc.	\$27,321 39
" Salesroom.	360 55
" Depository—Salaries, Boxes, Cartage, etc.	4,023 04
" Scriptures Purchased.	4,354 84
" General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc.	5,291 71
" Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.	6,776 46
" Exchange Paid.	12,103 84
" Remittances to Home Agencies.	11,847 17
" Remittances to Foreign Agencies.	3,591 03
" Bible Society Record.	4 05
" Pensions.	670 37
" Income Payable to Beneficiaries.	1,676 06
" Diffusion of Information.	2,551 23
" Grants to Missionary and other Societies.	100 00
" Legacy Expenses.	18 48
" Library.	49 10
" Translation and Revision.	2 60
" Trust Funds Invested.	17,419 79
" Income Available—Interest on Loans, etc.	3,638 24
" British and Foreign Bible Society.	2,371 58
" Bible House, Canal Zone.	61 72
" Sundry Account.	324 82
	<u>\$104,558 07</u>

Cash Balance from November, 1919.	12,746 79
	<u>\$122,818 05</u>

Cash Balance to January, 1920.	18,259 98
	<u>\$122,818 05</u>

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